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BY MORELET.

Lost in the Forest.—One day, I heard in the neighborhood some notes which arrested my attention; they were clear, limpid, and full of grace, such as those produced by a musical instrument. As singing birds are rare in this part of the country, I concluded that these sounds proceeded from a wonderful variety of which the Indians had spoken to me, and which, according to their traditions, is only to be found in places where there are ruins. I shouldered my gun with the liveliest satisfaction, and started in pursuit of the unseen musician. After listening a few moments, I found that the aerial voice proceeded from the banks of the stream. I slid down the embankment towards it with the greatest precaution; but the bird had already changed his position, and was singing on a neighboring hill, which I descended without feeling in the least discouraged. From the hill, as the note seemed to recede, I went down into the valley beyond, giving little attention to the new scenery which surrounded me. I left behind me the trail and debris which usually served us as landmarks, following from thicket to thicket, from glade to glade, the object of my ardent wishes. Frequently his notes seemed just above my head, sounding distinct and loud as a song of triumph. I gradually became imbued with that feverish anxiety so common to hunters, and still more so among naturalists. I searched for the bird on every branch, frequently believing myself so close to him that my piece was raised to fire, when his note, sounding far away, would confound but not discourage me. Finally his song seemed to recede farther and farther, until only a feeble echo reached my ear. At last even this ceased, leaving me alone, and bewildered in the dense forest. At first I experienced nothing of apprehension. I remained quiet, and listened for some time, until I found there was no longer any hope, and that the provoking bird with his siren song had indeed disappeared. Then I mechanically retraced my steps, wending my way, as I supposed, in the direction whence I had come. I continued on my course for a while without anxiety, dictated as I was by the varieties of plants and

insects which I encountered in my path. After a while, however, I observed that the path was altogether strange and unfamiliar. The forest was free from undergrowth, the ground broken, and immense trees, with pyramidal trunks and wide-spreading arms, shadowed over a multitude of dwarf palms of the height of our fern trees. I became alarmed and hurriedly ascended a high point of ground near by and looked anxiously in all directions; but I saw nothing except the foliage of the great forest, and heard nothing but the beating of my own heart. With sudden energy and in alarm, I made an effort to climb to the top of a tree. Alas! after I had succeeded in doing so, I was terrified in the extreme to find only an ocean of verdure before my eyes, which appeared to extend to the very horizon, and seemed limitless.

I descended and shouted for my companion. But finding this unavailing, I seated myself at the foot of a tree and pressing my hands against my head endeavored to devise some means of escape from my dreadful situation; but I could not concentrate my thoughts. All my faculties seemed paralyzed, the blood appeared to rush to my head, and I was morally incapable of a single effort. The position of a man lost in a wilderness is cruelly dramatic, and can only be appreciated by one who has himself endured the agony of mind which it entails. I know not how long my mental faculties continued prostrated; but after a time I rose full of the worst forebodings, yet with a fixed plan of action. There was no fear of darkness overtaking me for several hours, which would afford ample time for me to retrace my steps. This I set about doing in the following manner. I selected the spot where I was standing as a point of departure, and determined, happen what might, never to lose sight of it for a moment. A colossal tree, the bark of which I whitened, and some stones which I piled up at its base, marked the spot and rendered it visible at a distance. My purpose was now to walk in a right line in every direction from this central point, until I encountered some sign of the ancient city.

Persuaded as I was that I had strayed to the eastward of the ruins, I walked, as I supposed in that direction, marking as I went certain trees, and breaking down the branches around me, to indicate my course. After several attempts to fix my direction, I reached a piece of swampy ground covered with *arums* and *scitamineæ*. There were no longer any ligneous plants to be seen, and fancying that I had reached the confines of the wood, I crossed the marsh, where the broken stalks preserved the traces of my footsteps. I now beheld with pleasure the azure roof of the firmament, which seemed to smile on me while affording me free air and light. But I advanced in vain; no change was perceptible in the surrounding objects; there was only the same waving vegetation, the same lustrous

leaves, large as those of the banana tree, filling up the space with their wild luxuriance, and shutting the horizon from view. Finding here nothing that I remembered having seen before, I thought it useless to proceed in this direction, and sadly retraced my steps. As I reached the outskirts of the forest, a clear, musical, and sonorous note rang through its depths, like the ironical voice of an evil spirit. My feelings, on hearing this unexpected call, I can never forget. I know not what superstitious idea crossed my mind, and caused the blood to rush hurriedly through my veins; but I determined not to be misled a second time, but continued my course without even thinking of using my gun against the invisible bird which seemed to make a trial of its power over me by awakening, at different points, the echoes of its delusive melody.

With some difficulty I regained my starting point. Far from being discouraged by the want of success attending my first effort, I found myself more calm and collected than before. Reflection had strengthened my courage, by giving me confidence in the success of the plan which I had adopted. The ruins could not possibly be very far distant, and I should certainly reach them in the morning, if I failed in doing so to-day. Animated by new hopes of success, I directed my steps towards the north, not forgetting, however, to take the proper precaution for ensuring my return, if necessary. The forest in this direction was on rising ground, thickly covered with dead leaves. I successively traversed several hills separated by narrow valleys, in which reigned the profoundest silence. The undergrowth soon commenced, and rapidly became more and more dense. I was only able to make my way with the greatest effort through the maze of branches and vines which obstructed my progress. My brow was wet with perspiration, my face and hands were covered with blood, but no obstacle could turn me from my course. A single thought absorbed my faculties, and my only fear was that of losing the thread which was to guide me. At last I succeeded in escaping from this almost impenetrable thicket, and saw before me a steep hill less thickly covered with vegetation. In ascending this I made a misstep and suffered a fall. At the moment I paid but little attention to this accident, but it subsequently appeared that a sharp point of rock had penetrated my right knee, reaching to the bone, and bruising it in such a manner as afterwards to occasion me the greatest pain and annoyance.

From the high point which I now succeeded in reaching, I could see nothing around me which wore a familiar look. Daylight was beginning to fade; there was nothing left for me to do but to retrace my steps, and make up my mind to remain at my station patiently until morning. My courage, however, was beginning to flag. The rapidly in-

creasing darkness, the prospects of a night of anxiety, an intolerable thirst, the silence of these woods, the disappointment which had thus far attended my efforts—all these contributed to sadden and discourage me. After I had repassed the thickets which obstructed the valley, I found, to my consternation, that either from want of care or absence of mind, I was again lost! A deathlike shudder passed over me; the perspiration started from every pore, and my very breath seemed suspended. These painful sensations, however, did not at all resemble the feeling of stupor which overwhelmed me when, for the first time, I became conscious of my terrible situation. I still retained my presence of mind, and was able to deliberate on the course which I should pursue.

It was unsafe to stay in the thicket, on account of the reptiles and wild beasts which infested it, and I therefore ascended the hill which I had just left, but in another direction, when I discovered through the trees another eminence, which, by its isolated situation and conical shape, particularly arrested my attention. I advanced towards it, and found that the stones scattered around its foot seemed to bear the traces of human industry, although defaced by age. They had evidently formed part of some ancient structure which time had levelled to the ground. I will not attempt to describe the surprise, the joy and the gratitude which swelled my heart at this unexpected discovery. I fell upon my knees, and from the depths of my soul thanked God for lending me his protecting aid, at the very moment when I began to doubt his clemency! This done, I proceeded on my way.

Great caution was necessary. The tumult before me was probably connected with other ruins, but nevertheless it was unfamiliar to my eyes. I resolved therefore to pursue the plan I had previously adopted, that is to say to explore the country around, but always adopting some point as a centre. I had advanced but a short distance, when new remains encouraged me to keep on in the same direction. I soon came to another small hillock, the top of which was covered with ruins. Their shape and style were becoming insensibly familiar to me, and without exactly taking in their details, which the darkness was rapidly veiling, I instinctively felt that they were not strangers. It was thus, link by link, that I succeeded in reuniting the chain which I had so imprudently broken. By the time the last ray of daylight had faded, I reached the southern front of the Palace worn out with fatigue, bruised, and bleeding—but I had acquired valuable experience for the future. Morin, in his anxiety for me, had forgotten to prepare supper, and as a crowning misfortune, Fido, [his dog] disgusted with so long a fast, devoured greedily the collection of birds and insects which had cost me so dear.

I think it is often the case, that such as have been much made use of, and favored with Heavenly gifts, are deeply plunged, at the end of their pilgrimage; but this is a merciful and last baptism, to prepare for the realms of bliss, and the girdle of the power of Truth will keep the garments, even the clothing of the Spirit of Jesus, close around, that no nakedness may appear, and strengthen the limbs to press onward to the good end that crowns all in peace.

Memoirs of Mildred Rateliff.

(Continued from page 331.)

On receiving the letter from Mildred acknowledging that his view of the exercises under which she was laboring was correct, Henry Hull, with much Christian freedom and instruction, thus replied to it:

"New Garden, N. C., 10th mo. 20th, 1799.

"Beloved Friend,—In the reviving of that love that makes brethren and sisters near one to another, I salute thee, and inform thee that I received duly thy very acceptable letter. I can truly say I was comforted in the reading thereof by the revival of feelings of sympathy. As one that sympathizes with thee under thy religious prospects, I am willing to pen a few observations as they may arise. I want to encourage thee in the right line; and the feeling prayer of my soul is for thy preservation. There are many baptisms for the chosen servants of the Lord to pass through, if they come to be inheritors of his kingdom. If they are careful enough to steer their course so as not to sink under them, though the cups they have to partake of may be bitter to nature, they will certainly have to witness a time of rejoicing, when it will be needful, yea very needful to remember what we are, and that it is in mercy we are raised, or brought to partake of the favor. There are the two extremes to pass between and avoid. I wish this may be thy happy lot, dear Mildred. Nothing but pure love and feeling sympathy are in my heart towards thee. I remember how long I waded under discouragements before I was willing to drop a few sentences in public. The Lord saw my desire to be pure towards him, and that it was not wilful disobedience, and did not lay it to my charge so as to cast me off; but in his chastisement showed love. When I gave up, it was in much bowedness of soul before the Lord. I found humility to be safe; but a care is certainly necessary not to let in unprofitable discouragements. Though we are sometimes favored with outward help, it will not do for us, thou knowest, to depend upon anything short of the pure openings of the word of life operating in the heart. When this is vouchsafed to us, what further evidence can we have. This is not heard in the whirlwind nor earthquake nor fire. The prophet heard it after these had passed by, in a still small voice. Oh when the Lord commands, obey! Consult not with flesh and blood; and be not discouraged if even every avenue of comfort may appear at times stopped: for our fidelity to the Lord is sometimes tried this way.

"How many that have been called and run well for a time, have turned their backs in the day of battle. In such the Lord hath no pleasure. Others have become exalted, and lost the humble state suiting the followers of Christ; and the reward of sweet peace not being afforded them, they have heated themselves with fire of their own kindling, and have had to lay down in sorrow. Dear heart, these hints are not to discourage thee, nor to make the way look difficult. I believe without a doubt thou art a chosen vessel, and will have to bear the oil and the wine to hand out to others, if thou suffers not nature to warp thee, or otherwise to spoil thee. Remember the potter's vessel has not only to be dug out of the earth, but to be moulded, dried, and passed through the fire, before it is fit for use.

For "The Friend."

After this how often it is to be washed keep it sweet and clean. If it is not thus carefully used, it becomes sour, mouldy, or dusty. Though it had been intended to contain good and wholesome food, it has become unfit, and is often a receptacle of mere filth, where prudent care might have prevented it. I know what we are, and I desire thou mayest witness an ever walking in fear; but not ceasing to trust Him that has called thee to acknowledge the truth; for He is a present helper every needful time. Be valiant in his cause but not rash. Clothed with charity for thy fellow-mortals, but not too easily led to believe all that is told thee. Feel for thyself. Whatsoever is to be known of God is manifested within. The cause is glorious, dignified with immortality and crowned with eternal life.

"How sweet is meditation and mental prayer! Certainly they are the delight of the pious soul; but more precious is an hour of silence before God, where strength is given to mount upward as with the wings of an eagle, run without being weary, and walk without fainting. Then the sweetness of meditation and mental prayer is witnessed to flow from the fountain of Divine Goodness for our support. I want to be guarded in my freedom, but it is hard to restrain unfeigned love, when it flows so preciously, as I feel to do towards thee at this time. I trust it is pure, being free from any mixture of flattery. I trust it will do no hurt. Thou hast known enough of the Lord's tender mercies, hast thou not, to know that we must not let our love out to any mortal, so as to forget that every good and perfect gift comes from Him, and that in return we must love him above all.' Ah! how many there are that are trusting in uncertain riches. Oh that the call of my God may evince their love and attachment to him by obedience to him. Then will he crown them with glory in an endless life. These are the riches worthy our pursuit.

"My soul truly blesses the Lord for his mercies to me. I am willing to pass through trials for his name's sake. Though I have lost a beloved bosom friend, and tender little dependents, I have no cause to complain; the preciousness of His love, and the unity and love of his people abundantly supplying me with consolation. It is no small comfort to me to subscribe myself in sincerity thy friend and brother in the Truth,

HENRY HULL.

It was probably about the year 1800, that Mildred Rateliff came forth in the ministry, which was to the satisfaction of her friends, her manner being striking, her language pure, and the savor of life generally attending her communications. In the year 1801, she received the following letter from her affectionate, sympathizing fellow-laborer in the gospel, Henry Hull:

"New York, 10th mo. 9th, 1801.

"Dear Friend,—It is so long since I have heard from thee, I am almost ready to tell thee with being unfriendly. But I feel that I love thee in that purity of friendship that time and distance will not erase. I feel that prayer of my soul to be for thy prosperity, the never failing Truth: and in the line of duty requiring. Mayst thou, my beloved friend, experience the peace that the world can neither give nor take away, the sure reward of faithfulness. Marvel not if thou hast

afflicts to endure. It is through many tribulations that we are to enter the kingdom. Do not think thyself alone if thou hast thy baptisms oft, for others have had theirs also. How good it is in times of trial to know a being to the munition of rocks, where bread sure, and water never fails. Let the time suffice wherein thou hast suffered thy mind to be depressed under discouragements. Or surely there is a reward for the righteous, and a God that judgeth in the earth. I much desire to know how it fares with thee, dear childred. Thou wast made precious near to me when in your parts, and I know it was the influence of the one Spirit that enabled us to drink together. For thou wast a stranger to me when I felt the operation of gospel mission in sweet sympathy. This has ever remained with me. It may not appear strange to such as know the unity of the Spirit, that I write as I do to inquire after thy welfare. I cease to indulge me by writing.

I wish ever to remain thy friend,

HENRY HULL."

The sympathizing love and regard manifested by Henry Hull in the first letter to J. R., being thus conveyed:—"When the Lord commands obey. Consult not with flesh and blood; and be not discouraged if every avenue of comfort may appear at times stopped; for our fidelity to the Lord is sometimes tried in this way." And in the second, "Remember] it is through many tribulations that we are to enter the kingdom. Do not think thyself alone if thou hast thy baptisms oft, for others have had them also," &c., are carefully calculated to help and encourage any who may be passing through the humiliating wrappings and heart-cleansing baptisms, ordained by the great Refiner and Purifier, preparatory to entering upon the responsible work of the ministry. The more these turnings and overturnings of the Lord's holy hand upon such for the trial of their faith which is more precious than gold, is patiently endured; the more the eye is made single to Him through the painful incisions and discipline of the cross which He appoints; the more self crucified and slain through that warfare which is with burning and fuel of fire, the less will the creaturely tool in the unsanctified offering be heard, and the more likely will the spiritual building be deeply laid upon Christ Jesus the ever-enduring and alone sure Rock and Foundation.

May all seek to be thoroughly washed in the laver of regeneration; saying, with Simon Peter, "Lord, not my feet only, but also my hands and my head." That thus through a being engrafted into Christ the true and living Vine, and through the Redeemer's mercy, and the power of an endless life, there may be raised up, anointed, and sent forth, those who shall not only stand for the law and the testimony committed to this people, but shall effectually turn the hearts of men from darkness to light, and from the power of Satan unto God. That from the rising of the sun to the going down of the same the Lord's name may be honored and magnified through and over all."

(To be continued.)

A man may learn so much of the Bible as to become a sort of living concordance, and yet have very little [or no] knowledge of Divine things.

English Christian Names.—The London *Spectator* says: Somebody with plenty of time and free access to the Registrar General's office, has been writing an amusing paper about English Christian names. He finds it probable from careful calculations, that two-thirds of all the children in England and Wales are called by one of the following twenty-five names, certain that in any 100,000 children they will occur in the following order:

Names.	Numbers.
1. Mary, ...	6,819
2. William, ...	6,590
3. John, ...	6,230
4. Elizabeth, ...	4,617
5. Thomas, ...	3,876
6. George, ...	3,620
7. Sarah, ...	3,602
8. James, ...	3,060
9. Charles, ...	2,323
10. Henry, ...	2,060
11. Alice, ...	1,925
12. Joseph, ...	1,780
13. Ann, ...	1,718
14. Jane, ...	1,697
15. Ellen, ...	1,621
16. Emily, ...	1,615
17. Frederick, ...	1,604
18. Annie, ...	1,580
19. Margaret, ...	1,546
20. Emma, ...	1,540
21. Eliza, ...	1,507
22. Robert, ...	1,323
23. Arthur, ...	1,237
24. Alfred, ...	1,232
25. Edward, ...	1,170

65,802

If to these be added Richard, Peter, Charlotte, Lucy and a very few more, it is said we shall have the whole list of names with which the masses of the English people are familiar. They have not apparently, for a very long period, invented any new names which have passed into general use. Eccentric individuals do indeed show their folly from time to time by giving strange and fanciful names to their children, but they find very few to follow their example. On the Registrars books may be found such names as the following: "Cain," "Delilah," "Herod," "Pharoah," "Hosanna," "Selah," "Mahushalhashbiz," also Green Leaf, Christmas Day, Rose Bud, Amiable Reading, Celestial Miller, Charming Nancy, Choice Pickrel, Enough Pearson, Giddy Edwards, Illustrious Sarah, Perfect Sparrow, and others equally ridiculous.

From "Good Health."

Consumption.

BY CARL BOTH.

(Concluded from page 330.)

The extract of malt, of meat, and the juice of various herbs, alone or in combination with other remedies, have been most thoroughly employed, with at least no disadvantage to most patients. The decoctions of mosses containing gelatine have also been employed in all periods. In Germany, it has been highly recommended that consumptives live in pine woods, that they may inhale the balsamic odor emitted by the trees. But the greatest expectations were raised, based upon increased and decreased atmospheric pressure, by means of bells and an air-pump. Patients were put under a glass bell, and the atmospheric pressure increased, with a view to promote the healing of the lungs. Again, the

patient was secured in a bell up to the neck, and the atmospheric pressure withdrawn, by pumping out the air, and by thus causing a congestion of the skin, it was thought to draw the inflammation from the lungs; but both these manipulations proved to be injurious, in a very high degree, to consumptives.

Phosphorus, in various forms, has, of late, been freely used, it being thought that phosphorus formed one of the predominant elements of animal life; but the results obtained have fared no better than those of other specifics. The best and most thoroughly educated physicians of the present, do not employ specific medicines. They endeavor to sustain their patients by appropriate nourishment, and to relieve as much as possible from the annoyance and discomfort arising from particular symptoms. For excessive coughing, expectorants, soothing balsams, antimonial preparations, narcotics, &c., are employed. Sleeplessness is overcome by morphine and other hypnotics; night-sweats by mineral acids and quinine, or other tonics; sore throat by inhalations, cauterization, &c. Consumptive patients are also sent to milder climates to spend the winter months: in Europe, they are sent to Africa or Madeira; in America, to Florida, Mexico, Chili, Peru, California, and other places, and occasionally to curative institutions which have been established in Germany, Sweden, and France. It has been proved by experience in England, that the establishment of hospitals for consumptives is not advisable.

In reference to the effect of climate: the influence of the soil, whether composed chiefly of sand, clay, loam, or an alluvial deposit, damp or dry, and in connection with its cultivation; of the atmosphere, rare, dense, moist, saline, or otherwise; of temperature, mild and even or extreme and variable; of occupation, in or out door, mental or physical, sedentary or active; of the sea; of lakes; of rivers; of swamps; of winds; of electrical currents; of increased and decreased pressure, &c., the most thorough and searching investigations have been made, and statistics obtained with a view of ascertaining the cause and cure of Consumption. And in this connection we may here state, that probably no man living has made his name more widely known, or labored more earnestly and indefatigably in this direction, than Dr. Henry I. Bowditch.

Sea air was regarded by Lennec as an antidote or preventive, while on the other hand Rochard proved, by statistics, that the mortality from Consumption was greater among the marine than among the land troops. Winteritz, however, was able to show that sailors were comparatively free from it. Bocharadat arrived at the following conclusions: That persons suffering from diabetes always exhibit tuberculosis; that cows kept upon food containing sugar, and deprived of free exercise in the open air, die of it; that monkeys, and even negroes die of it, when carried north; that indolence was one of its causes, which he endeavored to prove by citing cases of creoles and of nuns, who were accustomed to work hard, as outliving the indolent and inactive. He also cited in proof of his position cases of prisoners who were deprived of their usual exercise. He concluded from these facts, that lack of warmth was a productive cause of the disease. The fact, however, that this disease is unknown to the Esquimaux and inhabitants of the Hudson Bay, militates against this con-

clusion. It was ascertained by R. Foerster that children never exhibit tuberculosis under five years of age, with an occasional exception at the age of two, and not usually before the age of puberty. From statistics it has been shown by Lewin that the mortality among stone-masons, cotton-workers, porcelain-workers, and all such as are habitually exposed to dust, is greater from pneumonia and bronchitis than from tuberculosis. Pritchard, who lived about twenty years on the South Sea Islands, writes as follows: "Nothing kills the Indians so surely as coats, pants, and blankets; the pantaloons-wearing South Sea Islander catches cold and dies of consumption, a disease previously unknown to them." In 1860, a settlement was founded by the English on Vancouver's Island, which then belonged to a class of Indians who lived upon fish, wild berries, and roots, with an occasional change of wild game, and whose health had always been good. The English gave these Indians, in exchange for their land, flour, rice, syrup, potatoes, meat, blankets, clothing, and other luxuries. As the result of these changes in their modes of life, they very soon began to sicken, and two years later were destroyed in large numbers by tubercular consumption. In 1865, prisoners were taken by the English, in the Gulf of Bengal, transported to the opposite coast, and treated with the utmost kindness. They were provided with luxuries previously unknown to them, but very soon gave unmistakable signs of tuberculosis, of which large numbers of them perished, and the survivors saved from a similar fate only by being sent back again.

It is generally known that sewing-girls, shoemakers, clerks, &c., who are very much confined in their occupations, are among the surest victims of Consumption; and that athletes, ballet-dancers, gymnasts, and persons similarly engaged, die of this disease often after they relinquish their business. In mountainous regions, tubercular Consumption is almost unknown; but bronchitis and pneumonia take its place. Within the last fifty years, the significant fact has been noticed by physicians, that a disease of the right heart, which prevents the free flow of the blood to the lungs, is most generally complicated with tuberculosis, while the same disorder in the left heart absolutely excludes it. In other words, the comparatively small quantity of blood in the lungs in the first instance favors tuberculosis, while the comparative fulness of the lungs in the second instance positively prevents it. Another very peculiar fact that has been observed is, that tuberculosis is developed only in the upper points of the lungs, and never at the base of the lobes; while all other affections most generally make their appearance at the base of the lobes, or where the lungs are mostly used, the upper points being comparatively free from attack in such cases. While these facts have been observed and noted, no one has been able to give a satisfactory reason for them.

As to the contagiousness of Consumption, opinions have varied very much: practitioners, in general, taking the affirmative side of the question. A few years since, Dr. Budd, of Bristol, England, in the London *Lancet*, advanced the idea that the contagion probably consisted of minute germs (spores), originating from the sputa expectorated by consumptives, which, floating in the atmosphere,

were inhaled by others, and became productive of the disease. This germ theory of disease has had many advocates, and only very recently Prof. Tyndall made a series of experiments in this direction, an account of which was published; but the conclusions arrived at were not of a character to add much to the reputation he had previously gained. The fact is, that, in a great many cases, the observations which have been made, in connection with statistics, not only make the theory of contagiousness plausible, but seem to prove it; as to certainty, however, no evidence exists.

As previously stated, physicians at different periods avoided the study and practical use of anatomy, and, therefore, during the centuries that anatomy, as a science, had no existence, disease was regarded as an entity; a positive something inherited, or which walked about, travelled, or hid itself in clothing, &c., or leaped from one person to another; and hence the search for remedies against an enemy which appeared in different forms with different symptoms. As anatomy became developed, the name and form of this enemy was changed. At a very early period it was the devil, then it was contagion, miasma, inheritance, invisible spores, disease-germs, &c., &c.; but these having been swept away, the enemy (noxa) is now sought for in climate, air, &c.

In relation to the inheritability of consumption, physicians in general affirm that, in their opinion, it is inherited in most cases; though men like Louis, Bocharlat, Niemeyer, Virchow, and many others, have denied it, while they admit the inheritability of a tendency only; but on this point nothing has been established, it being simply a matter of opinion and of varying observations.

The curability of consumption, under certain circumstances, was never doubted by the old authors; and only since the establishment of the *tuberculous specific principle theory* has a cure been considered impossible. These physicians who accepted the theory of the inflammatory nature of consumption considered it curable, the others as incurable.

The physicians of Germany, and the greater part of the physicians of France, now know that consumption is sometimes curable by nature, while, on the other hand, there are few in England, with the exception of Bennett, and those who are influenced by him, who consider it curable under any circumstances whatever; a view which is all but universal in this country.

In concluding this sketch of the history of consumption, we take the liberty of presenting an extract from the preface of a treatise on consumption by Prof. I. H. Bennett, of Edinburgh:

"For five years the author held the position of pathologist to the Royal Infirmary of Edinburgh, during which period he performed and recorded the results of upwards of two thousand post-mortem examinations." "Gradually one great fact became impressed upon his mind, viz.: that all organic diseases occasionally presented a tendency to spontaneous cure." "He was repeatedly meeting with instances where, although death was occasioned by disease in one organ, there were others which presented traces of previously existing lesions, which in some way had healed." "In no organs were such appearances more common than in the lungs, and of no disease was

evidence of a spontaneous cure more frequent than of pulmonary phthisis.

"Although it was generally considered the profession that no remedy and no plan of treatment yet proposed could be depended in cases of consumption, it was obvious to author, that if the process employed by nature could be discovered, and then imitated by art, might ultimately arrive at the true principle of cure."

TRUST.

I know not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be blest or not.

It may be mine to drag for years
Toil's heavy chain;
Or, day and night, my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted from the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One, who has known in storms to sail,
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me when the billows smite;
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land! safe to the land!
The end is this!
And then with him go hand in hand
Far into bliss.

A Stone Wall.

A rough stone wall in any situation is a object of interest to a thoughtful mind. The different shapes of the stones, their various mineral character, the diversity of tints, fleures and lines which occur in them, are suggestive of inquiry and reflection. Seldom may thus be found in stones more profitable perhaps, than many printed or spoken one which he who runs may read. The smallest appearances link themselves with the grandest phenomena; a minute speck supplies a telescope around which may cluster many a striking thought; and by means of a hint derived from a mere hue or line in a little stone—almost inappreciable to the general eye—may be reconstructed seas and continents that pass away thousands of ages ago—visions of landscape scenery to which the present aspect of the globe presents no parallel. This flexure of the stone tells me of violent volcanic eruptions, by which the soft, newly-deposited stratum—the muddy precipitate of ocean water—heaved and undulated like corn in the breeze; that lamination, of which the dark lines regularly alternate with the grey, speak eloquently of gentle waves rippling musically over sandy shores; and the irregular protuberances, which I see here and there over the stone, are the casts of hollows or cracks produced in ancient tide-beaches by shrinkage—similar appearances being often seen under our feet, as we walk over the pavement of almost any of our towns. Yonder smooth and striated surface of granite is the Runic writing of the northern Frost-king, transporting me back in fancy to that wonderful age.

When glaciers slid over mountain rocks, flowed through lowland valleys, where now grows, and the snow seldom falls. If there be a block of sandstone, it may be to exhibit not only ripple-marks of ancient seas, but also footprints of unknown and strange tortoises that sought their way along the water's edge; and sometimes corals of former things more accidental shadows than even these—such as fossil drops, little circular and oval hollows, their casts—supposed to be impressions produced by rain and hail, and indicating by their varying appearances the character of the shower, and the direction of the wind that prevailed when it was falling. Every one has heard of the crazy Greek who went about exchanging a brick as a specimen of the building which he wished to sell; but in the structure of each geological system every stone is significant of the whole. Each fragment, however minute, is a record of the terrestrial changes that occurred when it was formed; and in every hue and line is the story of the physical conditions under which it was produced. The Ten Commandments were more clearly engraved on the two tables of stone than the laws of nature that operated in their formation are impressed upon the smallest pebble by the wayside. Its materials furnish an unmistakeable clue to its origin, and its shape unfolds its subsequent history. It has impressed the marks of the revolutions of the earth not merely upon large tracts of country and enormous strata of rock and mountain range—difficult of access and inconvenient for study—but even upon the smallest pebble, so that the annals of creation are multiplied by myriads of copies, and can never be lost.

Man cannot urge the excuse that he has no means of knowing the doings of the earth in the past silent ages of the earth, that his path in the deep and His footsteps in the waters are hopelessly unknown. Go where he may, look where he pleases, he will find the medals of creation—the signet marks of the Almighty—stamped indelibly and unmistakably upon the smallest fragments of the dumb, dead earth; so that if he should gratefully hold his peace, and withhold the tribute of praise to the Creator, “the very stones would immediately cry out.” Anatomists of scenery, who look beneath the surface to the skeleton of the earth, tell us that the features of mountains and valleys are dependent upon the geological character of their materials; and, therefore, those who are skilful in the art can tell from the outlines of the landscape the nature of the underlying rocks, though no part of them crop above ground. A passing glance at the wayside walls will reveal the prominent geology of any district, as the shape of a single leaf and the arrangement of veins on its surface suggest the appearance of the whole tree from which it has fallen, or as a fragment of a tooth or a bone can call up the picture of the whole animal of whom it formed a part. In Lancashire, the walls are built principally of granite, grey and red; in Perthshire, of gneiss and schist; in Mid-Lothian and Lanarkshire, of sandstone; and in the southern Scottish counties generally, of trap and porphyry. Sometimes they are composed of transported materials, not native to the district; and the story of these opens up a field of delightful speculation. But there are no walls so interesting as those which occur in the mountain

districts of Derbyshire, and in some parts of Lancashire. In almost every stone are embedded fossil shells, and those beautiful jointed corals called encrinurites, which look like petrified lilies, and have no living representatives in the ocean at the present day. Even the most homogeneous blocks are found on close inspection to be composed entirely of mineralized skeletons, and to form the graves of whole hecatombs of shells and corallines long ago extinct. Strange to think that our limestone rocks are formed of the calcareous matter secreted by living creatures from the waters of the sea, and their own shelly coverings when dead, just as our coal-beds are the carbonized remains of former green, luxuriant forests. Thus, while walking along the highway in almost any locality, the most hasty examination of the wall on either side furnishes the student of nature with abundant subjects for reflection; and those lofty dykes, built by the farmer to keep in his cattle, or by the jealous proprietor to secure the privacy of his domain, while they forbid all views of the surrounding country, amply compensate for the restriction they impose by the truths engraven on their seemingly blank but really eloquent pages.—*Holidays on High Lands.*

Selected for “The Friend.”

Then I went to Chesterfield, to seek out and meet with those people called Independents; for I liked the name, seeing nothing at all in man to depend on; but they depended only upon the death and sufferings of Christ in his own body, yet did not come to see him nor his appearance in themselves to be their life, and had not heard his voice, and the Word of God they had not abiding in them; so were dead professors, and dry trees, not bringing forth fruit. But they preached free grace, universal love, general redemption, and tendered mercy to all. This pleased me well, far better than the Presbyterian doctrine of election and reprobation; yet I was not satisfied nor easy, for I read Scripture very much, and saw by reading the Scriptures, with the secret help of Almighty God, which he afforded me in his infinite love, that as many as were led and guided by the Spirit of God, they were sons of God; and that, if any man has not the Spirit of Christ, he is none of his. This is such a clear distinction between the children of God and the children of the wicked one, or the children of this world, that there is no uniting them. This is clear from the holy Scriptures. For light and darkness are opposites; and Christ and Belial, believers and infidels are past uniting, without a new creation, a new birth, which the unconverted are encouraged to wait for, seek for, beg and hope for.

One day, in corn harvest, as I was riding on the road to Sheldon, in deep exercise, and taking a view of my condition, being in deep tribulation and anguish, condemning and judging myself, it pleased the Lord, on a sudden, unexpectedly and unlooked for, to cause the Day Star to arise in my heart, and the Sun of Righteousness with healing in his wings, even when the sorrows of hell seemed to take hold on me. Then it pleased the Lord to appear in me, and to visit me with the Day-spring from on high, in a very powerful and wonderful manner, in great mercy, goodness, good-will and infinite loving kindness. I was, in my inward man, full of the power and presence of Almighty God, and his heavenly,

glorious light shone in me mightily; so that I may truly say, it far exceeded the brightness of the outward day; and the eye of my understanding was opened, and I saw that it was the Lord's holy Spirit that appeared in me, and I believed, and could do no otherwise.

Oh! then I was glad, and my soul was filled with joy, because I had met with the Lord, who I knew was sufficient to teach me all things; and gave me to see that my sins would be remitted and forgiven, in and through Jesus Christ. Christ Jesus was now become my light and my salvation, and living faith sprang in me; for I felt power and strength to believe, and I then saw and felt what true faith was, and also that I never had had true, living faith before then; this was the free gift of God, for it sprang up in his power, and stands in it.

I also saw life eternal manifested through Christ Jesus; so I tasted of the good word of God, and was made a partaker of the Holy Ghost, and was enlightened; for the life was manifested, and I saw it, and that the Son of God was come, and gave me an understanding to know him that is true; for he revealed himself, or made himself known in me and to me.

Now my soul was quickened and enlivened in Him and by Him, in whom is life; and I also heard him as the Shepherd and Bishop of my soul, who was come near, even to my own soul; and the holy Scriptures were opened to me to my admiration and joy, and I understood them far beyond what I had done before; and they became more sweet, comfortable and precious to me, that I wondered I had never seen them so before, having read them so much night and day. But now the Lord gave me in measure to understand them, for they were very plain, and that no man knows them but those to whom it is given, by the holy Spirit of Him who hath the key of David, and opens and shuts as he pleaseth. I kept what I had found that day, and it was to me as the Pearl of great price, hid in my own field, that I had sought in divers forms and professions. And I now understood the parables of the lost piece of silver in my own house, and of the little leaven that lay hid in my three measures of meal, which I saw was my body, soul and spirit; and that it had long been working in me, whilst I knew it not, in order to leaven my whole lump, with its own divine nature, that was capable of being leavened into good, by the working of that good and perfect gift which was come down from above, and was freely given me of God; for the sons of God were led and guided into all truth, by the holy Spirit of Truth.—*J. Gratton.*

For “The Friend.”

The English Governess at the Siamese Court.

This curious book is the record of the experiences and observations of an English woman, who spent six years, from 1862 to 1868, at the residence of the King of Siam, employed by him as teacher for his children, and also in part as private secretary. It shows that the authoress was a woman possessed of considerable strength of intellect, as well as of unusual firmness and force of character: qualities which, in that despotic court and in the position which she held, were often severely tested.

The supreme sovereign, Maha Mongkut, (for in Siam there is a second king, with no very definite duties to perform) was called to

the throne in 1851, at the mature age of 45. His previous life had been mainly devoted to intellectual pursuits. He was a proficient in Sanscrit, an earnest student of the English language, and devoted much time to Theology, History, Geology, Chemistry, and especially Astronomy. In these studies he was assisted by the American missionaries residing in Siam, for whom he ever retained a sincere respect. Though he never embraced the religious doctrines they endeavored to inculcate, he manifested an enlightened toleration of all creeds and sects. After his elevation to supreme power, he retained his studious habits, though somewhat interrupted by official cares. The English language was an especially favorite subject of study, and it was this probably that led to the employment of our authoress to instruct some of his wives and children.

He appears to have been a useful prince, and well disposed to seek the good of his people, though often harsh in the government of his own palace, and exhibiting that selfish disregard of the comforts and rights of others, which is an almost inseparable accompaniment of despotic power. Some incidents related by our authoress furnish amusing illustrations of this, as well as of that fondness for study, which was a marked feature in his character.

"His majesty was the most capricious of kings as to his working moods,—busy when the average man should be sleeping, sleeping while letters, papers, despatches, messengers, mail-boats waited. More than once had we been aroused at dead of night by noisy female slaves, and dragged in hot haste and consternation to the Hall of Audience, only to find that his majesty was, not at his last gasp, as we had feared, but simply bothered to find in Webster's Dictionary some word that was to be found nowhere but in his own fertile brain; or perhaps in excited chase of the classical term for some trifle he was on the point of ordering from London,—and that word was sure to be a stranger to my brain.

"Before my arrival in Bangkok it had been his not uncommon practice to send for a missionary at midnight, have him beguiled or abducted from his bed, and conveyed by boat to the palace, some miles up the river, to inquire if it would not be more elegant to write *murky* instead of *obscure*, or *gloomily dark* rather than *not clearly apparent*. And if the wretched man should venture to declare his honest preference for the ordinary over the extraordinary form of expression, he was forthwith dismissed with irony, arrogance, or even insult, and without a word of apology for the rude invasion of his rest.

"One night, a little after twelve o'clock, as he was on the point of going to bed like any plain citizen of regular habits, his majesty fell to thinking how most accurately to render into English the troublesome Siamese word *phi*,* which admits of a variety of interpretations. After puzzling over it for more than an hour, and all to no purpose, he ordered one of his lesser state barges to be manned and despatched with all speed for the British Consul. That functionary, inspired with lively alarm by so startling a summons, dressed himself with unceremonious celerity, and hurried to the palace, conjecturing on the way all imaginable possibilities of politics and diplomacy, revolution or invasion. To his vexa-

tion, not less than his surprise, he found the king in dishabille, engaged with a Siamese-English vocabulary. His preposterous majesty gravely laid the case before the consul, who, though inwardly chafing, had no choice but to decide with grace, and go back to bed with philosophy."

In the preface to her book, our authoress gives the following letter, written by the king himself, informing her of his acceptance of her offer to act as instructor to his children:

"ENGLISH ERA, 1862, 26th February,
Grand Royal Palace, Bangkok.

"To Mrs. A. H. Leonowens:—

"Madam: We are in good pleasure, and satisfaction in heart, that you are in willingness to undertake the education of our beloved royal children. And we hope that in doing your education on us and on our children (whom English call inhabitants of benighted land) you will do your best endeavor for knowledge of English language, science, and literature, and not for conversion to Christianity; as the followers of Buddha are mostly aware of the powerfulness of truth and virtue, as well as the followers of Christ, and are desirous to have facility of English language and literature, more than new religions.

"We beg to invite you to our royal palace to do your best endeavorment upon us and our children. We shall expect to see you here on return of Siamese steamer Chow Phya.

"We have written to Mr. William Adamson, and to our consul at Singapore, to authorize to do best arrangement for you and ourselves.

"Believe me your faithfully,
(Signed) S. S. P. P. MAHA MONGKUT."

(To be continued.)

For "The Friend."

William Wilberforce.

The following brief notice of this good and distinguished man is derived from Dr. Thomas' Biographical Dictionary.

"William Wilberforce, an illustrious English philanthropist and statesman, born at Hull, on the 24th of Eighth month, 1759, was a son of Robert Wilberforce, a merchant, who died in 1768. When he was about twelve years old, he felt deep religious impressions, which according to his own account, his friends spared no pains to stifle. He entered St. John's College, Cambridge in 1776, and became a general favorite among the students. 'There was no one' says I. Gisborne, 'at all like him for power of entertainment.' Wilberforce informs that he was a good classic, but neglected mathematics almost entirely. Before he was twenty years old, he inherited an ample fortune. He formed at Cambridge a slight acquaintance with William Pitt, of whom he became an intimate friend, soon after he left college. Having resolved to enter public life, he offered himself a candidate and was elected a member of parliament for Hull, in 1780. This election cost him over £8,000. He entered parliament as an opponent of the American war and of Lord North's administration; but he was rather an independent member than a partisan. After Pitt became a cabinet minister in 1782, he often lodged in Wilberforce's villa at Wembledon. With talents of the highest order, and eloquence surpassed by few, he entered upon public life possessed of the best personal connections in his intimate friendship with the great minister. In 1783

he visited France in company with Pitt, made a famous speech against the coalition Lord North and Charles James Fox, in and, as a supporter of Pitt, was elected member for Yorkshire. He passed part of years 1784 and 1785 in a continental tour with Isaac Milner, during which he became deeply interested in vital religion. On his return, he commenced a private journal, which he kept a record of his spiritual conflicts and devotional exercises. 'He no longer,' says his sons, 'to open to his friends, change which had passed upon him.' In a letter to Pitt, he wrote, 'I can no more be much of a party man as I have been before.' Pitt's answer was full of kindness, but he tried to reason him out of his conviction.

Among the results of his conversion was the devotion of his life to the arduous enterprise of the abolition of the slave trade. In 1787 Thomas Clarkson, Granville Sharp, and ten others, formed a committee to promote the suppression of the trade, in co-operation with Wilberforce, who also received from a promise of assistance. In 1788, Pitt made a resolution binding the House to consider the subject of the slave trade early in the ensuing session. Wilberforce made a long and powerful speech on the subject in 1789. He was reported in the noblest manner by Pitt, B. and Fox. The movement, however, encountered long and bitter opposition. He opened the campaign in 1790, by a motion which carried, for referring to a special committee the examination of witnesses. After the close of the session he made himself master of a vast mass of evidence which had been collected on the subject. In 1791 the motion for the abolition of the slave trade was rejected by eighty-eight members voting for it, and one hundred and sixty-three against it.

The war against France, which he opposed in 1792, caused the first decided political separation between him and Pitt. He had the courage to withstand the popular current, and offended many of his friends by moving an amendment to the address on the subject about the end of 1794. In 1796 he was brought in an abolition bill, which was defeated by a small majority.

He was re-elected a member for the county of York in 1796. In 1797 he married Barbara Ann Spooner, and published a work entitled a "Practical view of the Prevailing Religious System of Professed Christians, contrasted with Real Christianity," which received with great favor. It ran through five editions before the end of the year. In 1826, fifteen editions had been issued in England, besides twenty-five editions in the United States. In 1798 he renewed his motion for the abolition of the slave trade, and was defeated by a majority of four votes. In 1799 he made a speech in favor of immediate abolition, which was rejected by a majority of thirty. In 1804 he procured the assent of the House of Commons to the first reading of his abolition bill. Pitt pressed earnestly for a postponement of the abolition question. Wilberforce said he would never make a holy cause subservient to the interest of a party. On the second reading he was defeated by seventy-seven to seventy. The royal family opposed abolition, but the ministers Fox and Grenville, who came into power in 1806, cordially supported the measure, which triumphed at last in 1807. On the final passage of the bill in the House of Commons

* Ghost, spirit, soul, devil, evil angel.

hundred and eighty-three were for it and sixteen against it.

continued to represent Yorkshire until having been elected five times without test, and he was chosen a member for Bre in that year. He supported the bill for the emancipation of Roman Catholics in 1813, though "all the religious people" were on the other side."

But in 1818 he began to agitate the emancipation of the West Indian slaves, on which he wrote an appeal to the nation in 1823. On account of his declining health, he entrusted the management of the cause in the House of Commons to T. Fowell Buxton. He retired from Parliament in 1825, and survived until the bill for abolition of slavery was read a third time. Three days after that event he died in London in the Second mo., 1833.

Mr. Buxton took a prominent part in the formation of the Bible Society in 1803. He was a liberal contributor to various charitable institutions, and gave privately much money to the poor.

Contemporary with Lord Grenville and Pitt, says Lord Brougham, 'appeared as in some respects more illustrious than any one who among the greatest benefactors of the human race, holds an exalted position,—one whose genius was elevated by his virtues, and exalted by his piety.'

THE FRIEND.

SIXTH MONTH 17, 1871.

Philadelphia, 6th mo. 5th, 1871.

Friends of "The Friend,"

dear friends,—From a tract recently circulated quite extensively in Philadelphia and its vicinity, I copy the following expression: and would ask, are they such as would likely to be spoken, printed or circulated by any one convinced of the correctness of Friends' views of Gospel truth; or, in other words, are they "sound in word and doctrine?" The italics are the authors.

Your friend, truly,

S.

* * "But how can you become righteous?" is the great question. There are only two ways by which you can be made righteous as to be accepted of God.

One is, to satisfy God for all the sins you have committed against Him, and afterward keep his whole law perfectly. The other is, to find a substitute to do this in your stead. Now, by the first of these ways, you know your hearts that for you, righteousness in the sight of God is impossible. But by the second, the great end can be obtained. For God is not willing that we should perish, has provided just such a substitute, in the person of his own Son, 'that whosoever believeth in him should not perish, but have everlasting life.'

Jesus came to die in the stead of the sinner—to bear the curse which the law has denounced upon the sinner's sin. And now, through His atoning death, 'all that believe are justified from all things.' So, if you believe in Christ really as your substitute and your Saviour, you are, at this moment, commended in him, and accepted in him, and in him are guiltless before God as if you had never sinned; you are, properly speaking, accepted and made righteous through believing in Christ. * *

And unless you are thus made good—unless you are born again, and made a new creature in Christ Jesus, you will be eternally lost. But if you thus believe in Christ as your substitute, who bore the dreadful punishment of your sin, and the curse of the law that you have broken, then you are saved."

In replying to the query respecting the above extract, we may first observe, that there are several points in it, which, if respectively referred to, would lead into an exposition of Christian doctrine, for which, did we think ourselves competent, we have neither time nor space. But we apprehend the stress of the question relates mainly to the manner in which belief in Christ is spoken of in the extract, and the propriety of the use of the term "substitute."

The word "substitute" applied to Christ as expressive of his relation to sinners, is unscriptural, and it appears to us, inappropriate and calculated to lead to a false dependence. He is said to be our passover, sacrificed for us; to have borne our sins in his own body on the tree; to be the propitiation for the sins of the whole world; to have redeemed us from the curse of the law; to be made unto us, wisdom, righteousness, sanctification and redemption; but He is nowhere said to be our substitute, nor that He was treated by his Father as though He were a sinner. He voluntarily laid down his life, poured out his soul unto death, giving himself a ransom for our sins, and thus opening the door of reconciliation, but in no one of these offices can He be properly said to have been put in the place of the sinner, or been made a substitute for him.

We know not the tenor of the work from which the extract is taken, but as the latter is presented, it conveys the idea that by belief in Christ as He appeared among men, in "his atoning death," and as the sinner's substitute and Saviour, whether that belief is derived simply from the testimony of Scripture, from preaching or teaching, the sinner is justified, and without any change being wrought in himself, he is instantly accepted as righteous, and is complete in Christ. If this apparent meaning is what is intended to be conveyed by the paragraph, we have no hesitation in saying that it is unscriptural, and contrary to the belief of Friends. They have always held that repentance towards God, as well as faith in our Lord Jesus Christ, is indispensable; that none are accepted and complete in Christ while they are in sin; that faith without works is dead—works wrought in man by the transforming power of Christ within, and by man under the influence of his Spirit—and that it is only they "that do his commandments, who have a right to the tree of life, and may enter through the gates into the city."

If the words "believeth in Him" are intended to refer to that living, operative faith, which is the gift of God, by which Christ is laid hold of, as He is revealed in the soul by the Holy Spirit, as well as (in those who have the knowledge of it) faith in his outward appearance as God manifest in the flesh, and in his meritorious death as a propitiation for the sins of the world, then it comprehends co-operation with that Grace which bringeth salvation, enabling the soul to work out its salvation with fear and trembling, and is in accordance with the teaching of Christ and his apostles. Christ is the author of eternal sal-

vation to all those who obey him; but He is not our "substitute," to relieve us from condemnation and repentance for sin, nor so as to remove the necessity of our drinking—in our measure—of the cup that He drank of, and being baptized with the baptism where-with He was baptized. All his true born children are crucified with Him; "buried with Him by baptism into death, that like as He was raised from the dead by the glory of the Father, even so they also should walk in newness of life." And unless we have been planted together in the likeness of his death, we cannot know what it is to be also in the likeness of his resurrection.

By his death Christ purchased for mankind the outpouring of his Holy Spirit, whereby He lighteth every man that cometh into the world. This unspeakable gift manifests itself in the soul, convicting of and condemning for sin; where given heed to and co-operated with leading to true repentance, and applying the purchased forgiveness for past transgressions by giving living faith in the Lamb of God and his atoning sacrifice. Thus it is those who walk in the Light, as God is in the light, that experience the blood of Jesus Christ his son to cleanse them from all sin. "Not by works of righteousness which we have done, but according to his mercy He saveth us by the washing of regeneration and renewing of the Holy Ghost."

R. Barclay says: "For since Christ said, 'It is finished,' and did finish his work, sixteen hundred years ago and upwards, if He so fully perfected redemption then, and did actually reconcile every one that is to be saved, not simply opening a door of mercy for them, offering the sacrifice of his body by which they may obtain remission of their sins when they repent, and communicating unto them a measure of his grace, by which they may see their sins and be able to repent; but really making them to be reputed as just, either before they believe—as say the Antinomians—or after they have assented to the truth of the history of Christ, or are sprinkled with the baptism of water; while nevertheless they are actually unjust, so that no part of their redemption is to be wrought by Him now, as to their reconciliation and justification; then the whole doctrinal part of the Bible is useless and of no profit: in vain were the apostles sent forth to preach repentance and remission of sins, and in vain do all the preachers bestow their labor, spend their breath and give forth writings * * seeing it is all but *actum agere*, but a vain and ineffectual essay to do that which is already perfectly done without them."

We take this opportunity to say, that while we think it right to uphold what we believe to be the correct views of Christian faith held by Friends, and in meekness to render a reason for the hope that is in us, we nevertheless feel more and more deeply the solemn character of these sacred subjects, and that thus speaking of them is treading on holy ground. The great truths relating to the mission, the offices and the work of the Saviour of men, the utterly incomprehensible nature and propitiatory effects of his atoning sacrifice, and the supernatural process of the new birth unto righteousness through the transforming power of the Holy Spirit, are, one and all, so far beyond the natural powers of the human mind to comprehend and define, that we often shrink from essaying to treat on them, and

when doing so, endeavor to keep, as nearly as may be, to language employed by the holy men, who, under the inspiration of Him who sees the whole at a glance, left on record what their eyes had seen and their hands had handled of the Word of Life. It is one thing to speak or write of these things and quite another to be able to say from experience, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ." Would that all the members of our religious Society were more constantly bearing in mind and acting up to the simple truth, that they are the children of God who are under the government of the Spirit of God, and that it is the law of the Spirit of Life in Christ Jesus that sets free from the law of sin and death. Then would there be no dissent from the truth as it is in Jesus, and no divisions among us. Though they would certainly find that the christian's path is a narrow one, and the washing of regeneration, which prepares the fallen spirit of man for "glory, honor and immortality," is accompanied with many tribulations and deep spiritual baptisms, yet as they continued faithful to the unfoldings of the light of Christ in the heart, bearing the cross laid upon them, they would experience, as each day passed by, the truth of the declaration of the apostle to the believers in his time, "Now is our salvation nearer than when we believed," and by perseverance in well doing become "complete in Christ," who by one offering hath perfected forever *them that are sanctified*.

SUMMARY OF EVENTS.

FOREIGN.—It is announced that the French prisoners are rapidly returning from Germany to France.

The restoration of the public buildings destroyed by the Paris insurgents has already commenced.

General Douai has issued an order that all civilians found with arms in their possession after a certain day, shall be tried by court-martial.

The sacred vessels and valuable ornaments taken by the Communists from the various places of public worship have, with a few exceptions, been discovered in the mint and other places.

It is expected that the seat of government will shortly be removed to Paris from Versailles.

The official journal announces that the elections to the Assembly in 113 districts, will be held on the 2nd proximo. The same journal assures the people that the deposits in the Bank of France are uninjured. The official journal also states that the resignation of their seats by the Prince de Joinville and Duke de Aumale, was about to be communicated to the Assembly. These two Orleans princes had visited President Thiers, Grevy, the President of the Assembly, and several members of the Cabinet, and were courteously received. At these interviews they disclaimed any intention of intriguing against the republic. The Assembly had previously, by a vote of 484 to 103, abolished the proposition of the House of Orleans, and removed the political disabilities imposed upon its members.

A motion for the prolongation of Thiers' term of office, as chief executive of France, has been postponed until after the completion of the supplementary elections to the Assembly. It is authoritatively announced that Thiers favors a republic for the future government of the country.

The arrest of the Communist leaders continues. Rossel and Courbet were found concealed in Paris.

The damage done to Paris by the fighting and fires, and wanton destruction of property, is estimated at 800,000,000 francs.

The Italian government promises to deliver into the hands of the French authorities, all fugitive insurgents who reach Italian soil.

The fortresses proposed for the interior of Paris have been located at Montmartre and Chaumont, and the engineers have already commenced their construction. A bill introduced in the Assembly for rebuilding the Column of Vendome, was afterwards withdrawn.

It is stated that twenty thousand of the Communist prisoners will be transported to New Caledonia, an island belonging to France, in the south Pacific Ocean. New Caledonia is nearly in the longitude of New Zealand, but much nearer the equator.

The Minister of Finance, in presenting to the Assembly a bill making provision for a loan of one hundred millions sterling, urged the payment of the war indemnity in order that France may be rid of the Germans. The minister relied for success in the raising of the loan, upon foreign confidence in the ability of France to meet her obligations, and the internal energy of the nation.

The German forces have commenced evacuating the Department of the lower Seine.

The French Minister of Finance proposes to the Assembly the levying of additional taxes to the amount of 450,000,000 francs.

The Communists who are to be transported to New Caledonia will, it is stated, be allowed to take their families with them, and form colonies.

The resignation of Favre, as French Minister of Foreign Affairs, is reported. Paris is already crowded with returning citizens and strangers.

The French government has determined to indemnify the owners of houses destroyed during the recent insurrection.

The weather in England continues cold. On the 10th there was a snow storm of an hours duration at Birmingham. On the previous day there was a fall of snow in Yorkshire.

The House of Commons has passed a bill enlarging the powers of the government for the repression of violence in Ireland. The army regulation bill is still under debate. On the 8th, Cardwell defended the clause abolishing the sale of military commissions. An incidental vote, while it did not decide the question, showed that there was a decided majority in favor of the abolition.

The House of Lords has passed a bill authorizing Canada to organize territorial governments between the dominion and the Pacific ocean.

Hong Kong advices report that a coolie ship, in its voyage to Callao, had been burned at sea, and 600 coolies perished in the flames.

Commercial relations between France and Germany have been restored to the same footing as before the war.

The Emperor Alexander of Russia, and his son Alexis, arrived in Berlin on the 8th, and were received at the station by the Emperor William and his staff, and were escorted to the palace by the imperial guard. The Emperor left Berlin on the 10th.

The Russian campaign against Khiva has terminated successfully.

A St. Petersburg dispatch states that crops of all kinds in Russia promise an excellent yield.

The Italian government has officially informed all the foreign ambassadors that the capital of Italy, on the 4th of next month, will be transferred to Rome. The ambassadors await instructions from their respective governments, before making arrangements for a change of residence. The Austrian government has instructed its representative to follow King Victor Emanuel to Rome.

An Athens dispatch says that brigandage has been nearly extirpated from the country. Turkey has given valuable assistance by arresting all brigands on her frontier.

The Bank of Holland has reduced the rate of interest to three per cent.

In 1851, London had 2,362,326 inhabitants; in 1861, 2,803,034, and by the census of this year the number is 3,251,804, an increase of 889,478 in the last twenty years.

On the 12th the treaty of Washington was discussed in the British House of Commons. Earl Russell opposed the ratification of the treaty unless the arbitrators were bound only by international and British laws existing at the time of the American war. The Marquis of Salisbury declared the treaty sacrificed the rights of neutrals to American susceptibilities. The speakers generally approved of the treaty and deprecated any opposition at this stage of the business. Earl Russell finally withdrew his motion and the debate was brought to a close. The weather in England is unfavorable for the crops.

London, 6th mo. 12th.—Consols, 91½. U. S. 10-40's, 5 per cents, 88½.

Liverpool.—Uplands cotton, 8¼ a 8½d.; Orleans, 8½ a 8¾d.

The harvest prospects in both France and Prussia, are said to be discouraging. In the more eastern portions of Europe, however, the crops promise well.

The emperor and empress of Brazil arrived in the

Tagus on the 12th inst. The regent of Brazil vested with full powers during the absence of the emperor. The Brazilian government has presented the Chambers a bill for the emancipation of all slaves belonging to the crown. Convict slaves are also set free after seven years imprisonment, their only to be indemnified from the treasury. The bill is with strong opposition in the Chambers.

UNITED STATES.—Miscellaneous.—The interment Philadelphia last week numbered 292. There were deaths of consumption, 11 of convulsions, 14 diseases of the heart, 16 inflammation of the lungs, 13 inflammation of the brain, and 10 old age.

Large deposits of cannel coal of the most valuable kind have, it is stated, been found on the mainland of Alaska, and on the Aleutian Islands, within a few hundred yards of an excellent harbor. A company has been formed in San Francisco to work the mines.

The Arizona Miner, published at Prescott, and the Citizen, published at Tucson, in the same territory defend the massacre of Apache Indians at Camp Grant, alleging that these Indians, while camped under military protection at that point, made raids on the surrounding country, committing murders and driving the stock of the settlers.

The services of 316 assistant assessors of internal revenue have been dispensed with since the first of year, and a further reduction of about 150 will be effected during the present month.

The assessed value of taxable property in the city of New York is \$1,075,000,000, and the income of the fixed rate of taxation, two per cent., is \$21,500,000.

The Markets, &c.—The following were the quotations on the 12th inst. *New York*.—American gold, 112½. U. S. sixes, 1881, 117½; ditto, 1868, 114½; 10-40, 109½. Superfine flour, \$5.60 a \$6; finer brands, \$6.15 a \$9. White Michigan wheat, \$1.70; a State, \$1.65; No. 2 Chicago spring, \$1.52 a \$1.55. Low, corn, 77 a 79 cts. Oats, 66 a 69 cts. Philadelphia.—Flour, \$5.25 a \$9. Western red wheat, \$1.64; Pa. \$1.53. Yellow corn, 75 cts. Oats, 67 a 68 cts. cattle sold at 4 a 5 cts. per lb. gross, for common, 6½ cts. for medium, and 6¾ a 7½ cts. for prime. Sheep, 4½ a 5½ cts. per lb. gross, and hogs 6 a 6½ cts. per lb. for corn fed. *Chicago*.—No. 2 spring wheat, \$1.10. No. 2 corn, 52½ a 53½ cts. No. 2 oats, 47½ a 48½ cts. Rye, 81 cts. *St. Louis*.—Cotton, 18 cts. Flour, \$4 a \$7.75. No. 2 red winter wheat, \$1.55; No. 1 spring, \$1.22 a \$1.23. No. 2 mixed corn, 51 a 52 cts. 50 cts. Lard, 9½ cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held on Fourth-day, the 21st inst., at 9.30 A. M. The Committee on Admission will meet at 7.30 the same morning, and that on Instruction at 7 o'clock the preceding evening.

The Visiting Committee attend at the School on Seventh-day, the 17th inst.

SAMUEL MORRIS,
Clerk.

Phila. 6th mo. 9th, 1871.

For the accommodation of the Committee, conferences will meet the trains that leave the city at 2.30, 4.45 P. M., on Seventh-day, the 17th, and on Third-day the 20th inst.

WANTED FOR A FREEDMEN'S SCHOOL.

Near Stevenson, Alabama.

An earnest, but prudent and thorough Teal Colored—brought up among Friends—preferred. place offers uncommon inducements as an opportunity for the kind of instruction now so much needed, how to make the best of the situation. A young Friend would be accepted if qualified. Address,

Y. WARNER,
Fifth mo. 26, 1871. Germantown, Phila., Pa.

MARRIED, at Friends' Meeting-house, Tuckerton, J., on the eighteenth of Fifth month, 1871, JACOB HAINES, of Medford, to NAOMI PARKER, of the former place.

—, on the eighteenth of Fifth month, 1871, Friends' Meeting-house, Westfield, N. J., J. WILK WORTHINGTON, of Philadelphia, to SUSANNA R. PINCOTT, of the former place.

—, at Friends' Meeting-house, Pennsville, O., Fifth month 20th, 1871, DAVID STEVENS, of Flushing Monthly Meeting, Ohio, to ANNE MILHOUSE, of the former place.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.